

fellowship. But they have a solemn duty to perform. It may be objected by some, that slavery has been removed from British soil, and therefore

its erection in foreign lands. The emphatically is, that no civilized nation can remain unaffected by a system, which, though operating afar off, brings disgrace upon civilization; that no professedly Christian nation can view the perpetration of an enormous iniquity by another people professing the same religion, without feeling that their common faith is outraged and scandalized; and no Christian church ought to lie under the disgrace of such outrage and scandal, without remonstrating with its perpetrators, in a Christian spirit, and as a solemn act of duty; nor can it consistently continue to hold fellowship with them, if, after admonition, they persist in their sin.

At the present time, when, by a concurrence of circumstances, some of a deeply painful, others of a more cheering character, the attention of the whole civilized world has been especially turned towards American Slavery, the committee feel it to be incumbent upon them strenuously to recommend Christians of all denominations in the United Kingdom, and especially Christian Ministers, to turn towards some of their brethren in America as are involved in the guilt of slavery, a specific course of action, based on the principles embodied in this appeal. As a first step, the committee would respectfully suggest that they should address to their corresponding denominations in the United States, a solemn and Christian remonstrance against the guilt and sin of slaveholding, entreating them to take the same, and accompanying testimony against it, and to use their influence to effect its immediate removal.

From the British Banner of Church 30.

THE PRO-SLAVERY CHURCH OF AMERICA.

TO THE EDITOR OF THE BRITISH BANNER.

SIR—The importance of the religious bodies of this country taking decisive action on the subject of American Slavery at their forthcoming meetings is clearly exhibited in the following facts and figures compiled by the Rev. Edward Mathews, the respected agent of the American Baptist Free Mission Society, which show how fearfully implicated the ministers and churches of America are in the infamous guilt of the 'peculiar institution'—

	Ministers.	Members.	Slaves.
Protestant Episcopalians,	1,504	73,000	88,000
Presbyterians,	4,678	490,000	77,000
Methodists,	6,000	948,000	226,000
Other Denominations,	3,514	530,196	519,560
Total,	23,614	2,092,222	660,560

Such is Mr. Mathews's incontrovertible statement, which shows the reason of the almost universal recency of the churches, both North and South, to the great cause of human freedom.

These facts prove the frightful criminality of the American Church, without any quibbling or blasphemous of such piously apostates as Drs. Spring, Parker, and Cox, who maintain that there is no higher law than the Fugitive Slave Law! The 'Right Reverend' Bishop Hopkins, of Vermont, says, 'What effect had the Gospel in doing away with slavery? None whatever! Whose fault is that, worthy Bishop? You, and such as you, with the Bible in your hands, and as Christ's professed representatives, uphold American Slavery, and then try to make the Gospel of liberty responsible for your wickedness! Sir, this is impudently the most outrageous—hypocritical the most appalling!'—

Just look, for a moment, at the conduct of the clergymen of the North, who, like Bishop Hopkins

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his former Spring support "Southern rights," they are called, and the numerous Fugitive Slave Laws they pass, especially the northern ones, are the pellets of Jewry, the foe of tyrants, living in the light of the free States, where they can see the inequity of slavery with greater clearness than if they had been born and bred amid its contaminating influences, give publicly, and from the pulpit, their sanction to a system which degrades three millions and one-half of human beings to the rank of mere chattels. Their articles in the newspapers attack those men from learning to read the Bible—who, in the State of Louisiana, punishes any Sunday-school teacher or minister of the Gospel who admits them into his Sunday school; for the first offence, a fine of \$500, and for the second, death—(hear it, ye Sunday School Union!)—which allows of no legal marriage among the slaves—which nevertheless permits articles of sale to be made, and have no legal protection against being worked to death and which shamelessly suspects down-trodden womanhood to outrages which I dare not record on paper! This is the slavery which is defended by a large proportion of the Divines of the North. They are as bad as, if not worse than, their Southern brethren. Would that they heard, year by year, the words of the churches of Great Britain telling them, in tones of thunder, of their people's misery in trampling upon millions of those for whom He died.

But what have the ministers and churches of the North done to put down abolitionism? Finding the spread which the thorough anti-slavery principles of the American Anti-Slavery Society (not the British) were making in the churches, as well as out of them, they raised up another society to organize the mean and cowardly cry of 'indifference' to a cry which has met with but little success in America, but which, to the astonishment of every body who knows its history, has been raised in this country. The American Anti-Slavery Society

consists of persons belonging to various denominations, most of whom are orthodox in their religious creed, or none, no doubt, at all; but no religious question unconnected with slavery is allowed to be introduced at any of the Society's meetings. Unitarianism must necessarily be a feature of every national movement; and he who opposes the admission of a hater of slavery into a Society formed for its abolition is a bigot.

Yours faithful servant,
F. W. CHESSON.

NEGRO POPULATION IN ILLINOIS. The *Alton* (Illinois), *Courier* protests, by actual statistics, that the negro population of Southern Illinois is decreasing. Drawing a line through the centre of Sangamon county, and taking all the counties south of that line, it is proved, by a comparison of the census of 1845 with that of 1850, that while in some counties there has been an increase of this class of inhabitants, in other counties, constituting a majority, there has been a decrease, amounting in the aggregate to 124. The *Courier* says from this, that all alarm about the increase of negroes is unfounded.

consistently receive nothing from it. On the other hand, if I honestly believe that I may participate in the righteous duties of a government partially bad, then I may vote under it, or take office under it. But if I believe that any recognition of it makes me a partner in its guilt, then I must separate myself from it by a chasm wide as that between heaven and hell.

But Mr. Phillips says he has a 'right' to his 'property.' I admit this, in its fullest sense. But the question here is not one of rights, but of duties. What rights will his duties permit him to enjoy? Not one, that comes from a covenant with death and an agreement with hell. Not one, that comes from what Mr. Phillips calls, in this very letter, 'a magnificent conspiracy against justice.' Not one, that comes from voluntary paying 'the captain of a gang of horse-thieves,' as he says again. But he exonerates himself from guilt, in paying taxes for the support of our government, because he must pay taxes 'or starve.' Starve, then, and save your soul!

But, secondly, he argues that he may as well sit down and write his check on the bank, and give it to the tax-collector, as to refuse, and have his property distrained, especially as that might incur some half per cent. additional for costs. The Quakers and Non-Resistants do not think so. Not a votary of their went into the public treasury. But Mr. Phillips compromises to save the half per cent., and in the same moment exclaims, 'Compromise is the American Devil.'

But again, Mr. Phillips pays under duress! How duress? Because, 'Suppose I refuse, government takes my house, sells it, and takes the money.' And so this sanctifies his paying money to carry back Thomas Sims. Well, if half per cent. additional for costs constitutes duress, and thus takes off the guilt from Mr. Phillips's hand, why cannot I get absolution at the same shrine? This otherwise glorious sun of American Republicanism, rising for the healing of the nations, with but one foul spot on its resplendent disk, shall I strike it down and leave the world in darkness—these churches, and these matrons, these schools, and churches, and glorious charities and philanthropies, all organized and at work, shall I consign them to the murderer, the ravisher, the incendiary, the Vandal, or else vote?—and is not this as plausible a case of duress, to you but a soul and damned into selfishness and egotism, as the saving of his house, and half per cent. for costs?

But what is Mr. Phillips's remedy for a government under which it is so wicked to vote? 'Refuse to join in it,' and then others, seeing our sacrifice, 'light will spread.'

1. 'Refuse to join in it.' And yet, it is within bounds to say, that if all the points in which a man can join in a government were counted out and set down, Mr. Phillips joins in thousands where he refuses to join in one. Against post-offices, copy-rights, patent laws, custom-houses, light-houses, roads, schools, churches, colleges, courts,—against the religious society to which he may belong, and the stock company in which he may invest,—he has a *Per Contra* of two items only,—refusing to vote and to be voted for. He petitions school committees, city government, State government, United States government, while he pronounces the very act of holding office, and being the subjects of petition, to be a sin. From the day when his body was brought into the world by a *licensed* midwife, till the last anxious prayer is said over him by a priest canonically and legally ordained, and he is laid in a mahogany coffin that has paid custom-house duties, carried on a horse-drawn *body-politic*, and deposited in an incorporated Mount Auburn,—during all this period from birth to marriage, and from marriage to death, he lives, moves and has his being, under a law,—under a government, any complicity with which is death and hell. From his genesis to his exodus, he sits down at the common banquet of life, eats more unclean things than were prohibited by the Mosaic code, drinks of every Circian cup that government mingles, and while he consigns his table-companions to perdition for their indulgence, expects to go to heaven himself on 'Total Abstinence.' In this 'hell' of a government, he washes and cooks by the common fire,—only insisting all the time that he will stand back far enough behind those who stir it up and keep it going, to escape being personally singed.

2. If Mr. Phillips abjures the government in two ways, while he mingles with it and upholds it in ten thousand others, seeing his 'sacrifices,'—such 'sacrifices' as walking by day and sleeping by night, under the protection of the government, being educated at its public schools, and at Harvard College, inheriting patronage, having order instead of violence in his neighborhood, and marriage instead of concubinage in his house,—others seeing these immense 'sacrifices,' ['LIGHT WILL SPREAD,' this kind of light has been spreading for twenty years, and with what result? In other words, how many non-voters has Mr. Phillips on his list? How many can he ever expect to have, while he exhibits the ridiculous and perverse spectacle of maintaining that men who are legal voters shall not vote; but that women who are not legal voters shall be made so?

Mr. Phillips's idea of escaping responsibility, merely because he abstains from suffrage, while he does every thing else, is like that of John Capharn in the 'Rescue Trials.'

'Question by Counsel.'—In these cases of private flogging, do you inquire into the circumstances, to see what the fault has been, or if there has been any?

'Answer by Capharn.'—That's none of my business; I do as I am requested. The master is responsible.

I get all the good I can out of the government, says Mr. Phillips. When the tax-gatherer comes, 'I do as I am requested.' The government is 'responsible.'

The truth is clear. On my theory,—on the Free Soilers' theory,—the path of duty is plain. Because government is a 'necessity,' we take part in those departments of it which involve no violation of the 'Higher Law.' But Mr. Phillips's theory, while it professes the greatest abstract holiness, necessitates the greatest practical guilt. I do not now mean guilt of motive, but wrong in action,—a distinction I shall dwell upon below. He soars above the earth; he will not contaminate himself with any of its impurities; he will breathe only the pure ether of the empyrean; he holds himself far aloft by that 'golden, everlasting chain' which Homer says was let down from heaven by the Sire of gods and men. But, alas! while suspended at this perilous height, if he relinquishes his hold to clutch even at one of the good things which government bestows, in brief time while his pen makes this dash,—

But if I am wrong in suing, that does not make Mr. Mann right in voting, says he. It is amazing that Mr. Phillips does not see, that while he judges and condemns *me* on his theory, he defends himself on *mine*. He arraigns me on the 'suffrage question.' I reply: Government is a necessity, and our government, on the whole, a great good. I arraign him, on his 'death and hell' definition of it. He replies: Government is a 'necessity' *why*. Why should not I enjoy its advantages as well as you?

Mr. Phillips thinks he has detected me in an inconsistency, because I once spoke of the decisions of the Supreme Court as the law of the land 'until set aside,' and at another time, said that the Court had given 'an authoritative decision,' while I now hold that the Congressional oath does not bind me to an implicit obedience to the decisions of that tribunal. On the whole, perhaps, Mr. Phillips makes about the proper number of distinctions; but the trouble is, he makes them where there is no difference, but fails to make them where there is. Both my positions are entirely satisfied by the obvious distinction that, as mere citizens, we are *subordinate* (except in cases of conscience) to the Supreme Court; but as members composing the Congress of the United States, we are *co-ordinate* with that body, and in a large class of cases may even set the decisions of that Court aside—as we did in one instance last winter.

Mr. Phillips knows of no opinion of Gen. Jackson which would cover the ground I took in my last letter, on this subject of co-ordinate authority. In the sentence next preceding the quotation I made from his *Webster's* opinion, which he refers to, does not touch the case of a co-ordinate branch of the government.

But I must leave many points untouched, in order to say a few words, at the close, on that 'round and top' of his absurdities and sophisms,—his defence of himself for petitioning the coming Convention to make women voters,—and Governors, Senators and other office-holders, too,—for his prayer includes this. His propositions, taken consecutively, are in substance these:

1. 'The voter, being in some States under an express, and in all, under an implied oath to the Constitution, is legally bound to help catch fugitive slaves, if required to do so by a Marshal.' See his *Letter of March 21*.
2. 'Gentlemen of the Convention, I pray you to make women legal voters, and legal candidates for office, so as to bring them under an express or implied oath to help Marshals catch fugitive slaves, whenever so required to do so—this being a measure of vital importance to the welfare and progress of the State, and one of the most important of civil reforms. And as in duty bound I will ever pray.' Signed, 'Wendell Phillips,' and others.
3. See Mr. Phillips's *Petition in the Liberator of March 4*, &c., with requests that the *Petitions*, when filled, may all be sent to him.
4. 'When women obtain this right to vote and to hold office, I shall immediately argue that they ought not to exercise it.' See Mr. Phillips's *letter of April 7th*.

Why did he not append this last article as a postscript or codicil to the petition itself? If such are his opinions, 'should he not have plainly said so?' Was there no 'lack of frankness' here? Did he not 'smother his convictions' at all, and play at 'Compromise' with the 'American Devil'? Had he not had the same mental reservations,—nullifying his purpose and stultifying himself,—when he 'besieged the door of the Legislature,' or petitioned the Boston Aldermen for the issue of Faneuil Hall, or Congress on the subject of slavery, or signed the 'mammoth Latimer petition'? Does not this present the subject of the Right of Petition in somewhat of a new light? Was it the object of both governments, State and National, to secure by constitutional guarantees the right to petition, not for what the people do want, but for what they do not,—for what they despise, execrate, and believe a soul-destroying sin. Really, on these principles, what we thought the ever-exorable 'Twenty-First Rule' was not very bad a Rule after all. It only saved people from showing themselves cheats and dunces.

But this does not exhaust the case. Mr. Phillips can be terse as well as terrible. In the last column of his last letter, within the space of five consecutive lines, he has these three propositions:—1. 'The possession of the right to vote is a sin.' 2. 'The exercise of that right is a sin.' 3. 'Many will vote,—that is, many women will vote, if invested with the power. Christ said, in the wisest prayer ever made, 'Lead us not into temptation.' Mr. Phillips dips a pillow of temptation for all the women of Massachusetts to fall into,—say, pushes them into it; and yet, he has no responsibility,—any more than Capharn. He does not send Sims to bondage; he only pays the money, to save half per cent. of costs. He does not bring all the mothers and sisters of the State into a condition where they are under an express or implied oath to help catch fugitive slaves; he only gets the Convention to do it, assuring them, with the most solemn of faces, that 'it is a measure of vital importance to the welfare and progress of the State,' and one of 'the most important of civil reforms!'

But perhaps Mr. Phillips will say that women may vote, notwithstanding this 'express or implied oath,' and still do it conscientiously; and then, to them, it will be 'no sin.' If so, then do not all his accusations against Free Soilers fall to the ground?

But there is a graver view of the subject than any yet taken. I am willing to suppose that hideous wrongs may be done, yet under such circumstances of ignorance or superstition, that they involve no moral guilt. But though the *deed* should stand exculpated, yet all the *natural* consequences of the wrong will be visited upon the world. And as all wrong violates the moral order of the universe, it must result in suffering and loss, just as certainly as contact with fire brings pain. So Mr. Phillips prays that women may be allowed to vote; knows that they will violate their express or implied oath to the Constitution if they do not vote, and commit 'sin' if they do; knows that 'many will vote,' and even supposing that some can vote under such circumstances as will not incur personal guilt, yet he also knows that the inevitable *natural* consequences of their wrong-doing will be visited upon themselves and the world for ever! Now, this is not *et cetera*, but *Diabolism*.—I must have a new word for a new inquiry! Mr. Phillips said, a little before this, that he claimed 'to know right from wrong.' And he offers this 'Theory and Practice of Diabolism' in proof.

But now look at the Logic by which he defends his horrible doctrines. I will refer, though with condensation, to every one of his arguments or analogies. He will defend Daniel Webster's right to speak, and Orville Dewey's right to lecture, and the colored man's right to enlist in the militia, and any man's right to belong to any religious denomination, and to worship in any church, though he would not 'for all California' do the things that have been done under these rights. But it is possible he can be so blind as not to see that the right to speak, to lecture, to defend one's country or keep the peace, to investigate and choose one's religious faith, and to worship God, are every one of them, *rights to do right things*,—rights to do RIGHT THINGS, I repeat? But if voting under our government be a 'sin,' and non-voting, for the voter, be perjury, then voting, in all forms and under any conceivable circumstances, is wrong. There is no way to vote without incurring either moral evil or natural evil,—generally both, always the latter. Mr. Phillips, therefore, proposes to make all women offenders. It is a thousand times worse than the old Popish doctrine of Indulgences. There, they sold indulgences to commit sin only to customers who applied, and had the money to pay. Here, he forces the indulgences upon all women, whether sought for or not, and gives them *gratis*.

There is, or lately was, a sect of religionists in India called Thugs, who traversed the country from side to side, decaying strangers to travel with them, by showing all acts of apparent kindness and courtesy, then fell upon them and murdered and robbed them. Should Mr. Phillips petition the East India Company to make Thugery lawful, throughout all its dominions, knowing that many would become Thugs, and that all who did not become so would violate some 'express or implied oath,' he would have a case exactly parallel to the one he now defends. For can Thugery itself be anything worse than a 'covenant with Death and an agreement with Hell'? But this must suffice for this time.

Mr. Editor, this controversy has been eminently painful to me, and, I fear, not useful to the public. I respect the talents and real of my opponent in the noble cause of Human Freedom, and I honor the self-denial of any man, who, at great sacrifices, subjects his life to his convictions of duty. But this controversy has been now protracted, I suppose, far beyond what either of the parties to it originally expected. According to all rules, as I am the party assailed, the closing word belongs to me. There are great questions between the anti-slavery voters and non-voters, which I should be willing to discuss; for I have long wished that we might have their cooperation at the polls. I therefore propose to Mr. Phillips, *again and for the third time*, that our discussion, if more discussion there is to be, shall be so directed as to make political principles more luminous, instead of political characters less estimable. As neither of us is a candidate for any public office, we do not come within that great moral rule which justifies the public discussion of private vices or delinquencies.

HORACE MANN.

On the 28th ult., the bill to prevent fugitive slaves and manumitted negroes from settling in Pennsylvania, was defeated in the House of Representatives, by a vote of 100 yeas to 100 nays. The vote, on the motion to proceed to the second reading of the bill, stood yeas 28, nays 50—as follows:

YEAS.—Messrs. Anderson, Arnold, Barton, Bigelow, Brock, Campbell, Denney, Eyster, Flanagan, Hague, Hall, (Fayette), Hook, Hutchins, Kilgore, Leary, (Lehigh), Magee, May, Merriam, Mott, Piper, Root, Shull, Skinner, Taylor, Walter, Waterbury, Williams, Yost—28.

NAYS.—Messrs. Abraham, Alexander, Appleton, Albertson, Beale, Berghurst, Chamberlain, Chase, Cook, Denison, Foster, Fries, Fulton, Gilmore, Gray, Grinn, Hammer, Harris, Hart, Hickman, Hill, (Kent), Jones, Kelso, Kilbourn, Kingsley, Kinnear, (Knight), Lancaster, Landis, Lowry, (Toga), M'Connell, M'Donnell, M'Grath, M'Kee, McMillen, Moore, Pasmore, Porter, Pott, Raley, Richards, Rubens, Seltzer, Sergeant, Walker, Watson, Wright, Zerby, Schell, Spooner—50.

The Protestant Methodist Conference closed its session, at New Bedford, on Tuesday. The Conference passed resolutions denouncing American Negro Slavery and the Fugitive Slave Law, which it declared 'most barbarous, cruel, unjust, and wicked.'

The Ursuline Convent matter has been finally set to rest, and the rejection of the bill for the appropriation of \$50,000 in effect placed beyond recall, for this session, at least, by the withdrawal, in the House, of Mr. Lord's motion to reconsider a vote of the House sustaining a certain decision of the chair.

The 'Black Swan.'—Miss Greenfield sailed in the *Gunard* steamer Asia, on her last trip, for Europe. She engaged a first cabin state-room, and was accompanied by her manager, Mr. Kemp, (white), two serving women, (white), and a young serving man, (white).

Fugitive Slave.—A negro was seen to run down to the river on the Kentucky side, near Jamestown, on Sunday, and jumping into the river, swam over to the Ohio side, landing near Pendleton. After resting himself, for he was very much fatigued, he started off for the north. Shortly after, two white men were seen to ride down to the edge of the river and cross over. They were in pursuit of the negro, who was a runaway slave. They had tracked him to the river, and ascertained he had crossed over. They had chased him from near Alexandria, the county seat of Campbell county. We have not learned whether the slave has been re-captured.—*Cincinnati Gaz.*

What an item to be going the rounds for a free people to read!—*Commonwealth.*

Horrible Murder.—In Fall River, on Sunday night of last week, an Irishman named John Murphy murdered his wife in a most brutal manner. He bound her hands and feet, and then forced her to swallow vitriol. He threatened the children's lives if they told of it. The miscreant made his escape, but was soon after secured.

Notices of Meetings, &c.

PLYMOUTH COUNTY. ANDREW T. FOSB, an Agent of the Old Colony Anti-Slavery Society, will lecture as follows:—

Bridgeport, Conn.,	Friday eve, April 29.
Plymouth Village, do.	Sunday fore, May 1.
noon and afternoon.	
Joppa Village, E. Bridgeport, do.	Tuesday, " 1.
E. Bridgeport Town Hall, do.	Wednesday, " 2.
South Hallowell, do.	Thursday, " 3.
Penobscot, Town Hall, do.	Friday, " 4.
Abington, Town Hall, do.	Saturday, " 5.
noon, Sunday, " 6.	
Hallowell, do.	Sunday eve, " 7.
S. Scituate, Union Hall, do.	Tuesday, " 8.
do. Town Hall, do.	Wednesday, " 9.
Scituate, Town Hall, do.	Thursday, " 10.
Hingham, New Hall, do.	Friday, " 11.
Plymouth, do.	Sunday, " 12.

Will the friends in the several towns and villages where the appointments are made make all possible care to secure places for and give notice of the lectures?

Without further notice, it may be understood, that the Sunday meetings in the above list will be meetings of the Society, at which we hope to see a general rallying of the friends of freedom.

In behalf of the Society, LEWIS FORD.

PARKER PILLSBURY, an Agent of the Massachusetts A. S. Society, will speak in Lowell:—

Lowell, do.	Friday, April 29.
do.	Sunday, May 1.

SALLIE HOLLEY, an Agent of the Mass. A. S. Society, will lecture as follows:—

Manchester, N. H.,	Sunday eve, May 1.
Concord, do.	Thursday, " 5.
Milford, do.	Sunday, " 8.

J. J. LOCKE, an Agent of the Mass. Anti-Slavery Society, will speak at NEW MARKET, N. H., on Saturday and Sunday next, (April 30 and May 1).

MEETING AT LOWELL. On Sunday, May 1st, an Anti-Slavery meeting will be held at Wells Hall, in Lowell; to be attended by PARKER PILLSBURY and (probably) STEPHEN S. FOSTER.

LORING MOODY will lecture on Slavery in Taunton:—

Taunton, do.	Sunday eve, May 1.
Raynham, do.	Sunday, " 2.

The 'burden' of these lectures will be—the dangers and perils of being a Christian, in this country. Friends are requested to make all needful arrangements.

HENRY C. WRIGHT will hold a meeting in Concord, Mass., on Sunday, May 1. In East Stoughton, Saturday evening and Sunday, May 7 and 8. Subject: Progress of individual and social man; and the relation of the way of true Progress, especially war and slavery.

PLACE WANTED.—In the country, for a likely colored boy, in his thirteenth year, and large of his age. He is desirous to go upon a farm. Application may be made to SAMUEL MAY, Jr., 21 Cornhill.

DR. CHARLES MUNDE'S Water-Cure Establishment, at NORTHAMPTON, MASS.

THIS Establishment is situated at Florence, (formerly by Bensonville), on the bank of the small, but limpid river of the Connecticut, two miles and a half from the Connecticut, and the Northampton Road Road about four miles from the beautiful and majestic Mount Holyoke, seven hours' ride from New York, and about five from Boston and Albany, in one of the pleasantest and healthiest regions of New England. The air is pure and bracing, and the little valley about the Establishment is surrounded by wood-grown hills, with shady walks, and abundantly supplied with springs of the purest, softest and coldest granite water. Neither forests nor the most formidable diseases, which prove so fatal in New York and further South, are known in this part of the country. The new and spacious buildings offer all the conveniences for Water-Cure purposes, including large parlors, separate for either sex, a piano, an apparatus for gymnastics, two boats for the use of the patients. The Doctor being the earliest disciple of Priestley's living, and now the oldest hydropathic physician existing, (his writings on Water-Cure being in the hands of every European hydropath,) he is able to respond to any reasonable expectations from the Water-Cure system, made on the part of those sufferers who may confide themselves to him. He, as well as wife, will exert themselves to ensure to their patients every degree of the comfortable and cheerful purpose of their residence in the Establishment.

Persons desirous of following a thorough course of treatment, should provide themselves with two woollen blankets, two comfortable, or a feather bed, three or four linen sheets, six towels, and some old linen, as of need, these articles may be procured in the Establishment. Patients applying to the Doctor by letter, ought to be very particular in their statements, mentioning their age, constitution, earlier diseases, former treatment, occupation, way of living, and, in fact, anything that may contribute to elucidate their case. A certificate from their physician in ordinary will be most agreeable.

TERMS: For Treatment and Board, \$10 per week. Ladies and Gentlemen accompanying patients, and rooming with them, \$5 per week; if occupying rooms by themselves, full price. Children, under ten years, and servants, not receiving treatment, \$3 per week. For the full consultation, or examination, whether the patient is fit for the Establishment or not, \$5.

For the Treatment, Board and Education of sickly children, inclusive of languages, music and gymnastics, for which an able teacher is attached to the Establishment, \$400 a year to be paid per quarter.

CHARLES MUNDE, M. D.

NEW BOOKS. OF RARE INTEREST AND VALUE, JUST PUBLISHED BY JOHN P. JEWETT & COMPANY, BOSTON.

OWING to the unparalleled draft upon our resources, during the past year, on account of the unexampled sale of *Uncle Tom's Cabin*, a large number of most valuable manuscripts were obliged to lie undischarged in our safe, waiting a favorable moment to appear in print. We have availed ourselves of the earliest moment, and now offer them to the readers of good books. Most of them are issued. These still in press will be published speedily.

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This volume is designed, in a measure, as a contrast to that charming little book, *Sunny Side*, and we doubt not that it will meet with quite as favorable a reception as that work. It is written in an admirable style, and he who commences its perusal will hardly be able to stop until he has gone through. Price 75 cts.

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This most interesting work contains the history of the last days of this distinguished man, and the account of his numerous interviews and conversations with his pastor, Mr. Struensee, who, in the end, was obliged to abandon his skepticism, and embrace the religion of Jesus. Price, 62 1/2 cts.

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